161 figures in the Mozambique Year Book. The Black population of the Lourenço Marques District is estimated at 99,698, distributed as follows :

Circumscription of	Morakwen (1)	21,510
»	Manyisa	24,183
»	Sabi	12,960
»	Magudju (Khosen)	18,197
»	Maputju	22,848
	Total	99,698

The population of the old region of Gaza which includes Bilen, the Makwakwas, the Ba-Loi, the Hlabis and part of the Hlengwe clans, is estimated at 147,995. Gaza having now been incorporated with the Lourenço Marques district, the latter has a Native population of 257,693. However the Year Book declares that this is a minimum, and states that at least 13,000 ought to be added to this number. Let us take 270,000 for the Lourenço Marques district. As regards the Inhambane district, the Year Book estimates the total population at 750,088 ; a very small percentage ought to be deducted for the White and Asiatic population, not more than 1 to 2,000. How many of the remaining thousands belong to our tribe ? There are numerous clans of Ba-Chopi on the coast and of Ba-Tonga round Inhambane. These two tribes however occupy but a small area of this large district, the interior of which is inhabited by the various Hlengwe clans. So we may admit that at least half of these 750,000 Natives are Thongas. If we are correct in this estimate, the total numerical strength of the Thonga tribe would be about 750,000.

VI. *The History of the Thonga tribe*

153 Everyone who has had to teach South African Natives has been astonished at their memory. It is so good that it sometimes prevents the reasoning faculty from developing as it ought to.

( ) I have adopted the Native pronunciation of Native names and the orthography explained in my Elementary Grammar of the Thonga-Shangaan Language. - (Lausanne, Bridel.)

153 Some of these people are able to repeat a tale lasting five or ten
773 minutes after having heard it twice or thrice only. It is to be wondered at therefore that they have so few traditions, or rather that these traditions do not reach further back in history. In fact, when you inquire into what they know of the past, you find first, a story about their origin which bears a strongly mythical character ; secondly, traditions more or less legendary about the migrations of the various clans ; thirdly, genealogies of the royal family containing eight to ten names, and fourthly, historical narratives which go back as far as the beginning of the 19th century, and which give the impression of true historical facts. History, amongst the Thongas, begins only one hundred years ago. What took place before that is almost entirely forgotten. This fact shows that, even amongst races possessing a good memory, before the introduction of a system of writing traditions regarding the ancient past can hardly be relied upon.

A. Prehistoric Period.

773 1) *The story of man's origin* is this. The first human beings emerged from reeds. Each tribe came into this world with its present characteristics. For instance the Ba-Bvesha, who are great blacksmiths, knew how to forge their iron picks from the first day. They "came out" holding them. The Ba-Ronga group calls the first ancestors of humanity Likalahumba and Nsilambowa, viz. the one who brings a glowing cinder in a shell (the man) and the one who grinds vegetables (the woman). The Ba-Djonga call them Gwambe and Dzabana. Another story universally believed tells us how death came amongst men by the fault of the chameleon (See Part VI). All these stories are purely mythical and form part of the African Genesis which is met with in most tribes.

173 2) *Legends about the ancient migrations* of the various clans. Almost every clan pretends to have come from afar and, strange to say, they came from all the points of the compass. Two of their clans, without doubt, come from the north, the Ba-ka-

Having a remarkable bent for this work, he developed his gift, 805
acquired fame, and was consulted by all those who wished to know their age, or the date of some event. This increased his powers. He took a great delight in these consultations and, working at his subject every day, aided by his wonderful memory he could recite the whole chronology without the slightest hesitation. I give it in Appendix I,† and it is worthy of publication, not only as a proof of the possibility of a development in arithmetic amongst raw Natives, but also for its contents, as a contribution to the history of the Northern Transvaal.

We come to the same conclusion when teaching our pupils 803
arithmetic in our missionary schools. This is certainly the 163
branch of study in which they are the least proficient, and their teachers will all confess to having sometimes despaired of their mathematical faculty. However, when taught European numeration, English or Portuguese, most of them learn the four rules, and many attain to the Weights and Measures, and the Rule of Three. I saw a class of young Natives successfully studying Algebra in Lovedale, and they are not altogether incapable of Arithmetic. However they succeed better when the effort is one of memory, and this explains why they are much more at their ease when learning the English Weights and Measures, entailing complicated operations of reduction, than when put to the metric system which seems so much more simple and rational. The English system requires a perfect committal to memory of the relation between the various measures, yards, feet and inches, gallons, pints, gills, pounds, ounces and grains, and, these being once mastered, all the work becomes purely mechanical. This is what Natives like, whilst in the metric system there is one idea pervading the whole and a certain minimum of reasoning is necessary for its use : the necessity for this minimum explains the unpopularity of the metric system amongst the Native pupils, and the difficulty increases ten times when they come to problems, and have to solve them without having been told whether addition or substraction is necessary! So arithmetic, when workable by means of the memory, seems to them an easy and agreeable study ; when it requires reasoning, it is a painful occupation. If

† [See pp. 585-587 -- Analyst]

Shinangana had been trained, would he have been a genius in that kind of mathematics where the power of reasoning is needed? It is impossible to say, but it may be noticed that all his achievements were, after all, but masterpieces of memory, and that reasoning had very little to do with them. 803 163

The conclusion of our observations is then as follows : in the Bantu mind the literary sense is infinitely more developed than the mathematical. This is probably the case in all uncivilised or half civilised races, but amongst the South Africans it is strikingly apparent.

F. THE LITERARY SENSE OF THE THONGAS.

Let us look more closely into this literary faculty which the Thonga grammar has already revealed to us. It not only consists in the possession of a well constructed language, denoting powers of classification, combination, co-ordination and graphic description, but also shows itself in the poetic expression of their feelings, in a remarkable power of comparison, and in a rich folklore. 521 537

The *facility of expression*, amongst the Thongas, is very great. Any one, man or woman, is at any time ready to speak, and speaks correctly with the greatest ease. In this respect, the race is perhaps more advanced than many civilised peoples. There is nothing like the timidity you so often meet with amongst the peasants or workmen of our own lands, who, though they have had a full course of primary education, would be totally unable to deliver an address. A Native can always stand up and say what he thinks on any given question. Even if he has not thought much about it, he can speak! Finding words is no difficulty to him. Knowledge will perhaps be lacking, but fluency of speech never! This ease of elocution has evidently been acquired through a long experience in the discussion of public affairs on the *hubo*, where, as we saw (I, p. 436), every one has the right of expressing his opinion. This habit has developed literary ability,